

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—REV. H. 7.

No. 21.—Vol. XII.

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Price One Penny.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN
AND ADJACENT COUNTRIES.

*Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th
days of October, 1850.*

SATURDAY MORNING.

PRESENT OF THE TWELVE APOSTLES.

Orson Pratt, John Taylor, and F. D. Richards.
OF THE SEVENTIES.

Eli B. Kelsey, Jas. W. Cummings, Joseph W. Clements, Cyrus H. Wheelock,
Lewis Robbins, J. H. Flanigan, Jacob Gates, Isaac O. Haight, Robert Campbell,
Wm. Burton, &c., &c.

HIGH PRIESTS.

Levi Richards, Geo. B. Wallace, Wm. Moss, John S. Higbee, Wm. Phillips,
Wm. Gibson, Crandell Dunn, John Davis, George D. Watt, James Pugh, &c., &c.

The Presidents of the conferences generally, a vast concourse of elders and other
officers and members of the Church.

At half past 10 o'clock, the meeting was opened by singing "The Spirit of God
like a fire is burning," &c. Prayer was offered by President Orson Pratt, after
which he made the following remarks.

Dear Brethren and Sisters, we have assembled this morning in general conference. It is now upwards of two years since such a conference has been held in this country. As there is important business to be transacted, we hope that all present who are concerned, will seek the aid of the Spirit to assist them. The principal part of the business to be transacted may be done to day. If we had not important business to transact, it would be good to gather together, and to impart such counsel as would be necessary to strengthen the union of the Saints. This is necessary in such a church as this. The church of the Latter-day Saints in the British Isles, has become a great people, and is scattered from one end of the land to the other; and unless there is a united exertion on the part of the officers of the church, there cannot be maintained that union necessary to the enjoyment of the blessings of the kingdom of God, and the further advancement of the work in this country. There is strength in union, and greater strength than many people imagine. When the Saints are united, they can prevail with the heavens, and draw down blessings upon their endeavours, and no man can hinder; how

much the union of three or four thousand elders has already accomplished! It is necessary for all to have correct views in relation to the kingdom of God and the work entrusted to their charge; it is for this purpose, that there may be a union of action and feeling, that we have assembled ourselves together this day. The first business we shall transact, will be in relation to the officers of the church, and after that, there will be some general instructions given. The presidents also will be appointed to their particular conferences, that those who intend to emigrate, may do so, with the sanction and voice of the conference; that is the plan ordained by the church, and which was enjoined upon us by our prophet and seer: in the revelations given to him, we are instructed to do all things by common consent. Now, we want all to vote on the subjects that may come before them, either one way or the other, either for or against. You are not bound to vote either in the affirmative or the negative, but according to your own judgment, and if you all have the spirit of the Lord, it will teach you to vote unanimously, according to the truth. This is the order of heaven; if we were acquainted with the quorums above, we should find that there is a unanimous feeling upon all subjects pertaining to the affairs of the heavenly world. This will eventually be the case upon the earth, but in our present imperfect state, every man must act according to the best wisdom he can command. No man can be condemned for voting in the negative. When the voice of the church is required as to the sustaining of any of her officers, if they please to vote in the negative in these cases, we shall not call them to an account. I make this observation, because, in some of the conferences, the members have been constrained to vote in one particular way; and if they voted contrary, they were called to account, now this is to take away their liberties. It is true, there are subjects on which people are required to vote in one way, in principles of doctrine, or in matters that relate to our duty, wherein people that vote in the negative may be called to an account. I will now give way for the brethren to bring up the different quorums of the church.

Elder John Taylor remarked: In relation to these things spoken of by brother Pratt, they are strictly correct; union is the principal thing that cements and binds men together. Where there is union there is power, it is the power of God, and the spirit and truths of God will roll forth by it. Union is based upon law and intelligence. However, I will not enter further into that matter, but touch briefly on the subject named by Elder Pratt, namely, the manner of calling over the councils of the church. It is necessary that men should not only be called of God, but be acknowledged as brother Pratt remarked, by the people. This is not as it is in the political world; they sometimes say that the voice of the people is the voice of God. This is not always so, for if a man receives an office from the Lord, he is set apart by the Lord to perform the duties of that office, to communicate his will to the children of men. Now, whether these men receive that message or not, he is bound to communicate that thing to the people, although they were to call him an impostor, he then has done his duty, and stands acquitted before God. But in relation to this matter, there are certain principles connected with it which we should be acquainted with. The voice of the people is the voice of God, if conducted upon proper principles. The commandment comes from God and not from the people, he calls, ordains, and sends them to do certain things, and their communication of them is the voice of God; it becomes the voice of God, because these men are under the influence of the spirit of God. The elders of this church, if they are men of God, have been put in possession of the gift of the Holy Ghost, and are capable of discerning the difference between light and darkness, if they are doing their duty before God, for "my sheep hear my voice and will follow me, but a stranger they will not follow." Then it is necessary that when the Lord sends forth his servants, he ordains them to certain offices, which should be acknowledged by the people over whom they preside, and to communicate the word of God, when this is done, the officers, according to their various grades, are held responsible for their own actions. The children of Israel thought proper to choose a king, and says the Lord, you can have one, if you want one, but it will not be good for you: he will do thus and so for you, but you can have a king if you please, such and such consequences will follow. Give us a king; take it, you can do just as you please, you

have a voice in it. God, in these last days has organized his kingdom. When Joseph Smith was living, he was the anointed of the Lord, and received revelations from Him for the guidance of the whole church. Were the people bound to receive these revelations? In a certain sense they would have been guilty if they had not, but they became bound when they had acknowledged those words. Here is Joseph Smith, the prophet, for instance, will you sustain him? all that do so, hold up your right hand; this became the act and duty of the people, and they then became bound to observe all the intelligence he should impart. What then? why, the twelve, &c., are placed precisely in the same situation. We have a man appointed by the Lord in the first place, and then by the different councils of government in Zion, the councils of twelve, high priests, seventies, elders, priests, teachers, and deacons, and by all the different branches throughout the nations of the earth, wherever this gospel has gone. Here comes a communication, a revelation or commandment through him, for the elders to do so and so,—how do they feel? why, say they, this man is set apart, and he has set us apart to carry out such and such measures. We will go right at it: it is not a question with us, whether we shall do it or not: we have voted for him, and are willing, altogether, to sustain him as a servant of God. Then comes on the twelve upon the same principle, the elders of conferences and branches, and according to the peculiar positions that they all occupy, they have got to be sustained in their own place; the church must be governed by their directions. But if an elder should do wrong, are we to vote for him? no, lift up your hands to cut him off, if he repent not. That is the way I want you to do with me, with brothers Pratt and Richards, and with all of us, we do not want you to sustain iniquity under a false cover; when men do right, then it is that we have to sustain them. How long? why, all the time, until they have been proven guilty of something wrong; don't let a man drop, because some one has whispered so and so, have proof, and then let him be dealt with according to the rules; I need not enter on them. This forms a bond of union. The Lord says to his servant, the prophet, I want such a thing accomplished; go and communicate it to the elders of my church. You twelve, say to somebody else, do so and so, for the well being and salvation of man; the presidents of conferences &c., are up and doing, and saying to others, do so and so; thus there is formed a complete unbroken chain of union, knowledge, and power, and the spirit of God exists with them, and the blessings of God attends that people, and hence it is that we are presented before you from time to time. Why human nature is weak, the servants of God are liable to err, and when they are assembled before the thousands of His people, what then? If they should have done anything wrong, the spirit of God in the people will mark it, that the church may be kept pure; vote for the good and true, and those you vote for, sustain by your prayers and influence, and not say, well, there is something good about such a person, but his evils we will say nothing about; we do not want anything of this sort, if there are any evils, let them be brought forth. I make these remarks, that when you vote to sustain a person, you do so with all your hearts, and move that this conference accept and sustain President Brigham Young as the first President of the church of Jesus Christ of Latter-day Saints in all the world. The motion was seconded and passed unanimously.

Elder Franklin D. Richards moved that Presidents Heber C. Kimball and Willard Richards be accepted and sustained by the conference as his counsellors, which was also seconded and passed by a unanimous vote.

The following motions were made, seconded, and unanimously carried severally.

That Orson Hyde be sustained as President of the Twelve Apostles.

That Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, be sustained as the members of the travelling High Council of Twelve Apostles.

F. D. Richards moved, That the conference not only feel to sustain Elder Orson Pratt as the President of the church in the British Islands, but that we bestow upon him our most heartfelt thanks for the skilful and efficient manner in which he has conducted the affairs of the church in these Islands. His labours and services

have not been of an ordinary kind! The instructions which have emanated from his lips, and from his pen, have been of such a character as to instruct teachers, and qualify presiding elders to feed their flocks and build up the church of Christ. The term of his presidency has been the dawn of a new era upon the Saints in Europe. During his ministry, the circulation of the MILLENNIAL STAR, has been increased from thirty-eight hundred to twenty-three thousand semi-monthly. Not less than three thousand Saints will have emigrated from these shores to the land appointed of God for the establishment of Zion, through his agency, and no fewer than sixteen thousand will have been added to the church by baptism in these lands. What cheering prospects are now before the elders and Saints in these lands. What joy will fill Elder Pratt's bosom as he recedes from this land, when he shall contemplate the great success with which his labours have been crowned. All who appreciate his labours, will unite in invoking the choicest blessings of Almighty God upon his person, his beloved family, and all that appertains to him—that his soul may be satisfied with the goodness of God unto him. I move an expression of gratitude to God, and thanks to Elder Pratt for his labours of love to the people of these Islands.

Elder John Taylor seconded the motion, and put it to the conference, which was carried by a unanimous vote.

Elder Pratt then said, I cannot but feel grateful to you, and the Great God for this expression of kindness and love towards me. When I came into this country, I came as Paul said he came to the Corinthian church, with much fear and trembling; I realised the responsibilities that were about to be placed upon me—responsibilities not like those of earthly governments, but infinitely greater, to look after the Church of God, to look after the welfare of the Saints, to look after the spreading forth of the work of God in this country: I felt my own weakness, and sought much of God in earnest prayer to give me the wisdom of his Holy Spirit; to give me grace to assist in my administrations, and in all the duties of my Presidency in this land; that I might set an example before the people which I might look back upon in years to come with joy and satisfaction. I realised that it was impossible for me by my own understanding, or by human wisdom, to stand in the responsible station to which I had been appointed, and do justice to the work of this ministry. I did not feel to trust in my own wisdom, and have not from that time to this; for there is no wisdom that man can naturally command that is able to qualify him to act even as a deacon of the church; and if a man cannot by his own natural wisdom act in the office of a deacon, how can he magnify a greater office without the spirit of the Lord? These feelings have ever been with me in times past, and are with me to this day. And I feel grateful to the Lord, if I have been an instrument in his hand in benefiting the people here, it is of the spirit of the Lord and not of me. I had not been accustomed to writing much previous to engaging in my editorial labours in this country; therefore, it being something nearly new to me, I felt my own inability, and felt that unless God gave me assistance, it would be impossible for me to write so as to benefit the people. I am thankful to God for his spirit, and pray that it may abide with me, while I abide in your midst, so that I may be able to show an example to the people that shall be acceptable in the sight of God, and then return to my brethren in the land of Zion, with a conscience void of offence, and enjoy the approbation of the Saints here, and of those in America. I will at this time say a few words upon some of the business entrusted to my charge in this country; I shall, perhaps, have no better occasion while I remain among you of properly setting forth before the Saints those things than at this present General Conference. I wish to set forth before you some of the business which I have endeavoured to perform according to the best of my ability. The first Presidency in Zion appointed me to take charge of the church, the printing department, and the emigration of the Saints; these were the three particular charges given to me. So far as the printing department is concerned, I have endeavoured to inspect all articles that have been sent for insertion in the STAR, that our paper might be the true reflector of sound doctrine and general information. While I was from this country on a visit to Council Bluffs, the STAR was conducted in a very able manner by Elder Kelsey, and all the pieces he permitted to go in have met with my

approbation. I have endeavored to keep a close watch on all articles sent for the STAR; these were the instructions given to me by the first Presidency. The STAR stands forth for the whole world, and for future generations to gaze upon, and therefore, it should be a repository of truth. I am not aware that I have published anything but what is strictly correct; but to err is human; if, therefore, I have published error it has not been intentionally, but has been an error of judgment; I am not aware, however, of having published anything but what I consider to be correct, but if any brother will point out anything erroneous, I will endeavor to correct it in future publications. I have published many pamphlets in this country, and have disposed of them at wholesale price, which has been about one penny each; that is much cheaper than many other publications of the same size and amount of matter. The books, STARS, &c., will have a great influence wherever they go, and we hope that the demand in this country for the STAR may greatly increase, and that there may be hundreds of thousands circulated by the future presidency, for in this way the word of God may be more fully manifested throughout all the land. With these observations I close my remarks.

Elder J. Taylor moved that this conference sustain Elder F. D. Richards, as successor to President Orson Pratt, in the presidency of the church, in the British Islands; also George B. Wallace and Levi Richards as his counsellors. Seconded, and passed unanimously.

An expression of fond remembrance was made in behalf of our brethren who are labouring in France, Italy, Denmark, Ireland, and all other countries where the gospel is preached, with earnest prayerful solicitude for their success in winning souls to Christ.

[It was our intention to have presented Elders Philips, Davies, and Pugh, the presidency of the ten Welsh conferences before the General Conference for their vote of confidence, but we regret to say this item was overlooked; we would assure them of our undivided confidence and fellowship in the ministry of reconciliation, and do believe that all the faithful bestow upon them this love so far as they are known.—ED.]

Resolved,—That the following presidents of conferences, and travelling Elders, be released from their labours, and have permission to emigrate with their families to America; and the conferences over which they have so ably presided and laboured in, are hereby requested to assist these men of God to gather to the bosom of the church, which would be but a just recompense for their invaluable teachings and labours of love among them.

Elder Wm. Gibson, President of the Manchester Conference.

— Thomas Margetts	London	Ditto.
— Grandell Dunn,	Edinburgh	Ditto.
— James D. Ross,	Staffordshire	Ditto.
— James W. Cummings,	Sheffield	Ditto.
— George D. Watt,	Preston	Ditto.
— William Booth,	Cheltenham	Ditto.
— William Moss,	Clitheroe	Ditto.
— William Henshaw, travelling in	Herefordshire	Ditto.
— Thomas Smith, ditto	Bedfordshire	Ditto.

(To be Continued.)

THE HOLY SPIRIT.

BY ORSON PRATT.

(Concluded from our last.)

The Father also is sometimes called an attribute without any reference to his essence or substance. "God is love; and he that dwelleth in love dwelleth in God, and God in him." And again, "God is Light."

Thus we find a quality or an attribute, personifying the Father, Son, and Holy Spirit. Jesus says, "I and my Father are one."* Here the words "*I*," and "*Father*," cannot have reference to the substance, but to the quality or attribute, which indeed is one; whether in the person of the Father, or in the person of the Son, it is the same one unchangeable attribute. Again Jesus says, "I am in the Father and the Father in me." This does not mean that the substance of Jesus is in the person of the Father, neither does it mean that the substance of the Father is in the person of Jesus; but it means that the wisdom, knowledge, truth, and love of the Son are in the person of the Father, and that the wisdom, knowledge, truth, and love of the Father are in the person of the Son. These attributes being personified and represented by the words "*I*," and "*Father*."

The Father, Son, and Holy Ghost have promised to take up their abode with the disciples. Jesus says, "if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." There are many passages which represent that these three, shall not only dwell with the saints, but shall be in them. Now, we cannot suppose, for a moment, that the persons of the Godhead are to reside in each disciple! this would be impossible; for a person cannot be in two places at once; and, therefore, if there are but three persons in the Godhead, and if they dwell in one man, they cannot, at the same time, dwell in others. But as the scriptures declare that the Father, Son, and Holy Ghost is ONE God, and that he dwells in his saints, it must be an *attribute* or *quality*, which is thus personified and called God; and which thus dwells in the heart of each saint, not in fulness, but in degree; that is, if love dwells in us, God is in us, for "God is LOVE:" if light dwells in us, God is in us, for God is LIGHT:‡ if truth dwells in us, God is in us, for "God is TRUTH." Love, truth, and such-like qualities can be in two places at the same time; yes, they can be in myriads of places at the same instant; therefore, God can be in myriads of places at once. Wherever love, or truth dwells, there God dwells; if love or truth dwells in every one of the disciples of Jesus at the same moment, then God is in each at the same moment; if love or truth is every where present, then God is every where present. These remarks agree with a revelation given through Joseph the Seer, who, speaking of God, says, "he governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God for ever and ever."† Now, wherever love exists there must be substance; for love, although it is personified and called God, could have no existence abstract from substance; and as he is "in all things, and through all things, and round about all things," there must be an inconceivably vast amount of substance, possessing the quality or attribute love, and all other qualities ascribed to God,

We can form some conception of the extreme minuteness of these all-powerful and all-wise atoms of substance, when we reflect that they are capable of being in and through all things. Now there are many solids, so dense that many millions of millions of particles are collected in a space not larger than a grain of mustard seed; now the pores between these particles must be still more minute than the particles themselves; therefore, the particles of that all-wise substance, which is in and through all things, must be sufficiently minute to enter these extremely small pores, surrounding every atom, and pervading the whole mass, governing and controlling it according to fixed and definite laws. Does any one ask, what holds together the particles of a diamond or any other solid substance? we answer, it is the all-powerful substance which pervades it, penetrating every pore, and gathering, like an atmosphere, around every atom, and forcing or pressing it towards every other atom, and thus producing the phenomenon attributed to cohesive attraction. Does any one inquire, what causes the atoms of oxygen and hydrogen to unite together in definite proportions, and with a certain degree of intensity in the formation of water? We reply, that it is this all-powerful substance (called God) which is round about every atom of these two elements, (if indeed they

* John x. 30.

† Ibid xiv. 23.

‡ Doc. & Cov. p.p. 98, 99.

be elements,) and which presses them together with a fixed intensity, producing the phenomenon called chemical affinity. Does any one inquire what causes every atom of matter in the universe to press towards every other atom with a force varying inversely as the square of the distance? We answer that it is God; or in other words, it is this all-wise and all-powerful substance which envelopes, like an atmosphere, every atom in the universe, and voluntarily and intelligently presses or moves every atom towards every other atom, varying the force according to a certain law of the distance, and producing all the phenomena ascribed to universal gravitation. Should it be inquired what produces the phenomena of repulsion? We answer that it is God, or in other words, those parts of His essence which are connected with other substances and which causes them to recede from each other; these all-wise, self-moving particles of matter, being round about every other particle, moves or presses them according to fixed laws, sometimes towards each other, as in case of gravitation, cohesion, and chemical affinity; and sometimes it moves them from each other, as in case of substances, charged with like electricities. If it be inquired still further, what causes the variations of the intensity of the approaching and receding forces, as exhibited in different kinds of matter, as for instance, what causes some substances to have a greater tendency to approach to or recede from a magnet than others? We answer, that it is God that dwells in all substances, producing all the variety of intensities—all the variety of forces—and all the variety of motions, that are generally ascribed to nature. It is this substance that crystalizes one kind of matter in one form, and another in another. It is this all-wise pervading substance that moves the particles of matter into their right position, in the formation of a vegetable; and without it there could be no such thing as growth or organization. Without it there could be no such thing as the solidification or liquification of masses of matter. Without it there could be no chemical combinations or cohesion of substances. Without it there could be no universal gravitation. All of the great laws of the universe are, not the laws of *inert* matter, but the laws of a *self-moving, intelligent and powerful* matter, possessing knowledge, goodness, love, and every other attribute that is good, and great, and useful. This substance acts of itself, and also acts upon all other matter. The motion of a falling body is just as much produced voluntarily by intelligent, self-moving matter, as the motion of my hand in writing. The force that causes the particles of a piece of iron to adhere to each other, is the same force that causes the iron to sink in water; and the force that causes iron to sink in water, is the same force that caused the axe to swim by the command of Elisha: it is an intelligent, self-moving force, and, therefore, can vary from its usual mode of operation when it pleases. The swimming of iron is no more a miracle than the sinking of iron, they are both the effects of the same cause; one is called *natural*, because it is the usual mode by which this intelligent substance operates; the other is called *miraculous*, because the same intelligent substance deviates from its usual course, but both effects are miraculous to us, because we do not understand the nature of a self-moving substance, any more than we understand the nature of the self-moving agent that moves the limbs of our body. The motion of my hand up and down is just as incomprehensible, and therefore just as miraculous, as the motion of iron up or down in water.

When God performs a miracle by suspending a law of nature, he does so, not by acting at a distance from where the miracle is performed, but by the actual presence of those parts of his essence which are in contact with the materials on which the miracle is performed. When Jesus made wine at the wedding feast, he did not do so by creating its elementary constituents out of nothing, but he performed the operation by combining the elements already in existence. These elements were not attracted nor pressed together by the direct operations of the person of the Saviour, neither did they come together blindly nor unconsciously by the power of his word, for the power of his word could not operate on unintelligent and unconscious materials, only through the medium of conscious and intelligent materials which are capable of understanding his word, and complying with it in the same manner that one individual complies with the word of another; the atoms of the Spirit of God, being in connexion with all the elements of nature understood the word of Jesus, and in obedience to the same, they moved themselves and the sub-

stances with which they were in contact into combination in the right proportions, and with the necessary amount of intensity to form wine; and thus this great miracle was performed as simply and as intelligently by the voluntary operations of the atoms of a self-moving substance as the acts of any other intelligent being.

When God causes the grape vine to grow—to bud—to blossom, and to put forth grapes, the juice of which is by a simple process converted into wine, he does so through the operations of the atoms of the Holy Spirit that exist in connexion with the elements. The atoms of the Holy Spirit move themselves and also other atoms with which they are in connexion into a state of organization in the form of a grape vine; it moves every particle into the right position for the formation of the body,—the branches—the twigs—the leaves—the buds—the blossoms, and every other part; it moves itself and such other substances as are necessary for the formation of the skin, the seeds, and the juice of the berry, through the proper channel and into the right position. And thus the process in manufacturing the juice of the grape through the organization of the grape vine, appears to be far more complicated and miraculous than the immediate combinations of the elements into wine at the wedding feast. The production of wine juice through the grape vine, though it is more complicated and miraculous than the other method, is considered *natural* and not *miraculous*, because it is done through a law of nature which is common. If it were a common occurrence for wine to be manufactured from water by turning it into water pots, then this process would, because of its frequency, no more be termed a miracle, but would be imputed to a law of nature, and be called *natural*; while, on the other hand, if wine-juice were manufactured only once in 6000 years through the medium of a grape vine, it would be considered a great miracle. This manner of judging of what is miraculous and what is not miraculous, by the unfrequency and frequency of any event is entirely wrong. A miracle is no more a miracle by its happening once in six thousand years, than it would be if it happened every moment during that period of time; that which takes place constantly is just as much a miracle as if it happened only once in many ages. That is a miracle to us which we do not understand; consequently the formation of wine-juice through a grape-vine is as much a miracle as the formation of wine from water: they are both miraculous to us because we do not understand the two different operations of the self-moving atoms of the Holy Spirit in the accomplishment of the same end.

The force of all substances, being a self-moving and intelligent force, can act constantly and continually according to prescribed laws; or in obedience to a command, coming from proper authority, it can act directly opposite to those prescribed laws. A son who renders perfect obedience to his father may be required to act according to certain definite laws for many years, and then, all of a sudden, be commanded to deviate from those laws; the same force that enabled him to act according to the law, now enables him to deviate from it; so it is with the atoms of the Holy Spirit; the same force that enables them to move themselves and all the rest of the substances of nature, according to prescribed laws, also enables them to move themselves and all other substances in direct opposition to the law when required. To deviate from the old law, and act according to a new law, is no more miraculous than to continue its operation without any deviations. There is in reality only one force in the universe, and that is a *self-moving* force; all the phenomena of the universe are the effects of this self-moving force, either directly or indirectly; and this force always resides in the atoms of matter, and never extends beyond their surfaces; and therefore can only act in the form of pressure, and can never act where the atoms are not present; its effects can only be transferred to a distance through the medium of other matter in the form of pressure, and not in the form of attraction or repulsion which in all cases is absolutely impossible.

For further information upon this great and glorious subject, we refer our readers to a pamphlet which will soon be issued by us, unfolding still further the grand and sublime operations of the Great First Cause, not only in the government, but in the construction of the Universe.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1850.

ARRIVAL OF THE GREAT SALT LAKE VALLEY MAIL.—We have just received despatches from "Utah Territory," containing news up to July 31st. The Saints there, are prospering in a most wonderful manner; crops of every kind are very abundant: universal health prevails: many thousands of emigrants for the gold mines were passing through the valley, many of whom were being baptized with a desire of locating themselves in the Territory. A newspaper entitled "*Deseret News*," is being published weekly. We have received No. 7, and hope to receive a complete file soon. We shall publish the general news from that quarter in our next.

The following question was asked by one of our correspondents, "WHEN DID SIDNEY RIGDON HAVE THE FIRST INTERVIEW WITH JOSEPH SMITH, THE PROPHET?"

We answer, that Sidney Rigdon never saw Joseph Smith until December, 1830, the visit being prolonged into January, 1831. These two persons had never been within two or three hundred miles of each other until that period. Elder P. P. Pratt, in speaking of this visit, represents it as taking place early in 1831. Some have supposed this statement to be incorrect in point of time, but it is strictly true: the visit commenced in December, and was prolonged into January.

TO BOOK AGENTS.—Let each of the sub-book agents immediately proceed to take a list of the names of all subscribers for the "STAR" in the respective branches of the church throughout Great Britain and Ireland, affixing opposite each subscriber's name, the number of STARS of volume XIII, which he agrees to take every two weeks, during the year 1851. And after having obtained the number of STARS wanted in each branch, let them report the same to the general agents of conferences. And the general agent of each conference should report the total number wanted in his conference to our office by the first day of December without fail. We wish to commence our next volume with a sufficient number to supply the demand during the year; this we can do, if your reports all reach us by the first of December. The president of each conference should see that their subscription list does not fall below the quadruple number which they at present take, as we wish to maintain the STAR at its present cheap price; and it can only be done by the united exertions of the Saints. We shall forward to the general agent with each issue of the STARS a few placards, containing a table of contents, which will be useful for the various booksellers, stationers, &c., where the STARS shall be exposed for sale. One or more of these placards should also be placed in the various halls and chapels, where the Saints meet for worship, so that strangers may know of our publications, and procure them, if they wish.

TO THE SAINTS.—I have just got out the Busts of Joseph and Hyrum Smith. I have thought the Saints might be desirous of getting a correct likeness of these two martyrs. I have felt very anxious myself to obtain correct figures of the late Joseph and Hyrum Smith, and as I was coming to this country, where artists are more talented than in the United States, I procured casts taken from their faces immediately after their death. I had also the various drawings with me, which had been made while they were living; I secured the assistance of Elders Wheelock and Cutler, both of whom were personally acquainted with them for years, to aid me with their judgment.

The modeller, Mr. Gahagan, is one of the first artists in England; he has taken the busts of the Duke of Wellington, Lord Nelson, the Emperor of Russia, and

numbers of the principal nobility and gentry of this country. I felt desirous of having them well executed, and, therefore, personally superintended the modelling, and I know that in the general outline they are correct, and flatter myself that I have obtained as correct a likeness as is possible to be obtained at such a period from their death.

If after I return to the Valley any improvements can be suggested I shall rejoice in them; however, I have used my best judgment to preserve the features, form and likeness, of those great and good men.

There are two qualities; one is of the best quality of Plaster of Paris, the other is made of a finer material than Plaster of Paris, and is, consequently, more expensive.

Those of Plaster of Paris may be obtained bronzed or plain as the parties may choose, the price will be the same.

They are neatly executed, and will make a beautiful ornament for the chimney piece or library, and are of such a size as to be easily conveyed to the Valley. Let all orders be forwarded through the Book Agents, to Elder O. Pratt, who will duly attend to them. I shall pay the carriage of them when the order amounts to four dozen. Any Branch ordering that quantity can have the package sent direct to them instead of receiving them through the general book agent of the conference. The boxes in which they are sent must be returned within nine days of their reception, or they will be charged for.

The carriers by whom you receive the packages will return the empty boxes CARRIAGE FREE, if returned within nine days.

JOHN TAYLOR.

We have seen the busts of Joseph and Hyrum executed for Elder Taylor by Mr. Gahagan, and consider the prices asked for them (viz: 3s. and 5s. retail, if we have been correctly informed,) very reasonable. We hope Elder Taylor will realize his expectations in disposing of them to the Saints, seeing he has been at such an amount of trouble and expense for their gratification.

APPOINTMENT OF BRIGHAM YOUNG BY THE PRESIDENT AND SENATE OF THE UNITED STATES TO THE GOVERNORSHIP OF THE TERRITORY OF UTAH.

Washington City, Oct. 3, 1850.

Dear Brother,—Congress having established a territorial government for Utah, the President has, with the advice and consent of the senate, appointed the following gentlemen to the offices annexed to their respective names:—

Governor,

Brigham Young.

Secretary,

B. D. Harris, of Vermont.

Chief Justice,

Joseph Buffington, of Pennsylvania.

Associate Justices,

Perry E. Brocchus, of Alabama,

Zerubbabel Snow, of Ohio.

U. S. Attorney,

Seth M. Blair, of Utah.

U. S. Marshal,

Joseph L. Heywood, of Utah.

Congress having appropriated five thousand dollars for the purchase of a library for Utah (or Deseret), and having authorised the President to appoint an agent to make the selection and purchase of the books, his Excellency has thought proper to confer the appointment upon me. I shall leave here to-morrow, and after recruit-

ing a little enter upon its duties. I shall be pleased to hear from you, direct to the city of New York.

In haste, I am, &c.,

E. SNOW, Esq.

JOHN M. BERNHISEL.

[Four out of the seven gentlemen are Latter-day Saints.—ED.]

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Continued from our last.)

Having shown the difference of opinion which created the controversy, I shall now make a few general remarks.

The Lord Chancellor, who has some nine hundred Crown livings in his gift, nominated the Rev. Mr. Gorham* to the Vicarage of Brampford Speke, in the Diocese of Exeter. But in consequence of a questionable book, which he had some time previously published, the Bishop of Exeter refused to countersign the testimonial that Mr. Gorham had "not held, written, or taught anything *contrary* to the discipline and doctrine of the church." On the contrary he stated his reason why he could not conscientiously do it. But this did not satisfy the Chancellor, and he became urgent for Mr. Gorham's institution, and induction was demanded. And here a remark: who ever heard in the Church of Christ of a lay authority demanding that a minister suspected of heresy should be placed over a flock of Christ's followers, and that authority being succumbed to? However, his lordship, the Bishop of Exeter, examined Mr. Gorham, and the answers, given in STAR No. 19, page 289, were, among many others, elicited. These contain the principal heresy of Mr. Gorham; and for this heresy the bishop positively refused to institute him to the vicarage to which he had been nominated.

Mr. Gorham, however, was not to be put back in this manner; he cited his bishop before what is termed the "Court of Arches," and Sir H. Jenner Fust, the judge of that court, gave judgment for the bishop.† From this court appeal was made to a higher one, the Judicial Committee of the Privy Council, consisting of law lords and retired judges, viz.: Lord Langdale, Lord Campbell (a Scotch Presbyterian), Dr. Lushington, Mr. Vice-Chancellor Knight Bruce, Baron Park, Mr. Pemberton Leigh, and Sir E. Ryan. Now, notwithstanding the generally-admitted integrity and honesty of the British judges, I must say, I do not see the propriety of erecting such a council for the purpose of judging in ecclesiastical matters. Her Majesty summoned the Archbishops of Canterbury and York, and the Bishop of London to be present to "advise and assist;" but as the matter was purely ecclesiastical, why not summon a synod of bishops, who, if the Spirit of God rested upon them, would have been able to determine far more correctly upon the matter in question, than "LAW lords and retired judges." I was conversing with a gentleman of the law a few days since, and he strove to show me that the question in dispute was, whether Mr. Gorham's or the bishop's interpretation of an Article of

* When I say Reverend, I wish it to be understood that I do not consider that the term is justly applied; for I cannot consistently believe him to be a priest of the Most High, whose church I consider only a branch of apostate Christendom; therefore I do it only to let my readers know that he professes to be a clergyman. Again, how can I consider him a minister of God at all, when his church does not believe in any spiritual grace or divine influence, being granted at the time of ordination. See Dr. Balguy, Dr. Hey, Bishop of Lincoln's *Elem. of Theol.* vol. ii. pp. 376, 396.

† I cannot but notice this piece of business, a priest citing his bishop before a lay tribunal, to show amuse why he refused to permit him to officiate among that portion of the flock over whom he (the bishop) had the watch care, while he supposed him to entertain heretical opinions on a most essential point of doctrine! The Lord Jesus Christ made the Apostles and Elders the teachers of the law of the Church, and not lay members teachers of those whom he had placed in the church as their spiritual directors.

the Church of England was correct, and that, therefore, a lay tribunal was sufficient, and even the most appropriate for the purpose. But I contend that the ministers of Christ's church ought to be better able to say what is meant by any and all of her teachings than "law lords and retired judges;" and admitting, for the sake of argument, that the Church of England is the Church of Christ, her ministers are better able and better qualified, to say what the 25th Article, and every other, means, than those who sat in judgment lately upon it. The result of the appeal to this higher court was, that judgment was given this time against the Bishop of Exeter, and for Mr. Gorham; and the grounds upon which this court found their judgment, are as follows:—"If there be any doctrine on which the Articles are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose it was intended to leave that doctrine to private judgment, unless the rubrics and the formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine, so decided, is the doctrine of the Church. But on the other hand, if the expressions used in the *rubrics* and the formularies are ambiguous, it is not to be concluded that the church meant to establish indirectly, as a doctrine, that which it did not establish directly, as such, by the Articles—the code avowedly made 'for the avoiding of diversities of opinion, and for the establishing of consent touching true religion.'"

Reader, do you not think the foregoing a fine specimen of legislation in spiritual matters? First, if the framers of the Thirty-nine Articles left anything ambiguously expressed, it is to be supposed that it was left to private judgment to affix a meaning to it; this is the loop-hole for Mr. Gorham, and they (the court) have helped him through it nicely, and made it larger for the benefit of all others who may choose to think differently on any one point of doctrine, since the framers of the Articles left them that privilege. What gross blindness exists in the apostate Church of England and all Christendom! One church thinks and acts this way, another that way; and yet, they say, "have we not Christ in our midst?" if they have not, they shortly will to their utter confusion and dismay. Secondly, they call the Articles the code avowedly made "for the avoiding of diversities of opinions," and yet say, "that Mr. Gorham's doctrine may be contrary to the opinion of many learned and pious persons, contrary to the *opinion* which such persons have, by their own particular studies, deduced from Holy Scripture—contrary to the opinion which they have deduced from the usages and doctrines of the primitive church—or *contrary to the opinion* which they have deduced from uncertain and ambiguous expressions in the formularies." It appears, then, that the "code made for the avoiding of diversities of opinions" has been of little avail, and the court overlooks this, and orders Mr. Gorham to be instituted, which is done; and he is now Vicar of Brampford Speke.

The Bishop of Exeter says, there is a canon which states "the doctrine of baptism is sufficiently set down in the 'Book of Common Prayer,' to be used at the administration of the said Sacrament, as nothing can be added to it that is material or necessary,"* and further states, "the judges virtually say that there is no doctrine of baptism in those offices by which it is administered. Till they can erase that canon from the code of the church, they must be content to hear that they have given a judgment on grounds directly contradictory to the law of the church."† Now, if this be the case, this court has imposed upon the Church of England a doctrine, they have not held as a body heretofore; although, as a celebrated divine ‡ says, it has existed in a state of solution, but has been lately presented to a substance which has precipitated it, and it has now assumed a concrete form. The church has accepted it, none dare to raise their voices against the imposition of the heresy upon them. If it be not an heresy, what an essential point of doctrine they have been ignorant of, as a body, for so many centuries past. It is true, some individuals have merely protested against it, as an heresy, but some have come out boldly and said, we will not accept this strange doctrine, by leaving that church. The Bishop of Exeter even, whom all must have admired for his zeal and determination in opposing

* 57th Canon of 1603.

† See Letter, p. 64.

‡ Dr. Wiseman, Roman Catholic Bishop.

the introduction of a clergyman among his flock, whom he believed to hold heretical opinions, writes to the parishioners of Brampford Speke in these terms:—"It has been suggested, that I should advise you to seek in neighbouring churches that pure doctrine which it might be hopeless for you to expect to hear within your own church. But this, too, is a course which no sound churchman will, on due reflection, recommend. Mr. Gorham is your appointed pastor, appointed and empowered by that high officer in the church, to whom its laws have, under the special circumstances of the case, transferred from me, your bishop, the right of institution, whether he may have exercised that right faithfully or not, he has exercised it validly; and until Mr. Gorham shall, by due process, be ejected from the cure of souls to which he has been thus validly admitted, it would be a presumptuous invasion of his rights, and a sinful violation of the order of the church to advise you, his people, to separate themselves from his ministry." Of course, after this, no one will say that his lordship does not recognise the heresy, and the respect which was once entertained for him, for his zeal in endeavouring to prevent the admission of an heretical teacher to a portion of his flock, must now vanish, after telling his (Mr. Gorham's) parishioners not to forsake his ministry. Why does he not, if he believes Mr. Gorham to be a teacher of false doctrine, do as one he claims for his guide? viz., write to the people, and say, "he that transgresseth and abideth not in the doctrine of Christ hath not God: if any come unto you and bring not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." Mr. Gorham is either right or wrong; and the opinion which has been engrafted into the Church of England is either right or wrong. If right, it shows they have all been egregiously ignorant for some centuries past. If wrong, they are bound one and all to reject it, and that forthwith, lest it soon become one with the other branches of the tree, and thus make their church more corrupt.

At page 82, his lordship says, "it was charitably hoped, doubtless, that such a judgment would leave things where they were before. It does not so on either side. Those who were in error, it confirms in their special error as to Baptism; and teaches them a more extensive and dangerous error, that there is no certain truth to be had."

What an exact portraiture the bishop has here drawn of the powerless, and uninspired character of that church over which he is a shepherd. If his church be inspired and fully competent to teach in all matters of faith as Jesus left the primitive church, I ask, why does she not decide upon this most important tenet, that her members may be able to obtain *certain truth*? It is only by *truth, certain truth*, that we can be expected to shape our conduct in matters of religion; for if we are guided only by *uncertain truth*, or more properly speaking, error, what better are we than the Mahomedans, the Chinese, or other people, professors of corrupt religion and uncertain truth? for their opinions and doctrines are to them as apparently correct as our own are to us.

It is necessary we should have truth, for Jesus said, "Father, sanctify them through thy truth; thy word is truth." But successive apostates from early times to the present, have ceased to teach truth, by "bringing in damnable heresies, and denying the Lord that bought them," which they do when they baptize infants, for he has purchased them with his own blood. Well might the prophet Isaiah say, "gross darkness should cover the people."

I will not dwell longer upon the enormity of changing the doctrines of the church of Christ and the institution of man-made schemes, than to quote from two learned divines: "I have already shown above, and sufficiently, that God has absolutely prohibited all men under severe denunciations, and with terrible expressions of his anger, either to form religious institutions, or to substitute their own institutions for his."—*Dr. Dwight, Sermon 108.*

"It is a dangerous thing in the service of God to decline from his own institutions. We have to do with a power that is wise to prescribe his own worship, just to require what he hath prescribed, and powerful to revenge that which he hath not required."—*Bp. Hall's Contemplations.*

(To be continued.)

DREADFUL TORNADO—DESTRUCTION OF THE TEMPLE WALLS.

(From the Hancecoch Patriot.)

The dreadful tornado on May 27th, which invaded the city of Nauvoo and neighbouring places, has been for us, *Learians*, (little accustomed to such revolutions in the atmosphere,) a spectacle of frightful sublimity, and also a source of mortal anguish, on account of the disasters and catastrophes which have resulted from it, to the inhabitants of this county, and to us.

We do not know, what calamities have happened those we like to consider as our compatriots and fellow citizens; we wish with all our heart, they have not suffered so much havoc and loss as we, and that they may have no more individual accidents to deplore than in our county, for with the exception of some who were very badly frightened, our great family have sustained no personal injury.

Here are some particulars of what has happened to us during that storm; in its first blow which has been the most fatal to us, and every one will certainly think so when they know, that part of the temple walls was immediately blown to the ground. The Temple, which we were preparing so actively and resolutely to rebuild; the temple which we hoped to cover this year; and in which we were to settle our refectories, our halls of reunion, and our schools; that it is the temple; that gigantic monument, which has become the first victim of the tornado.

How many projects are buried under those heaps of rubbish! How much outlay, and days of hard labor has been lost to us! It was for that magnificent edifice to again give a soul to that great body, that one of our agents in the north pines has just bought all the great beams necessary for its rebuilding; it is for it, that we were adding a saw machine to the mill, and establishing a vast shed, to shelter our labourers; in a word, it was for it that all our efforts and strength has been employed; and now, one gale of the tempest brings to naught all our endeavours; has violently ended what incendiary had begun in October, 1848, and what *union fraternity* tried to repair in 1850. We resign without murmuring to that catastrophe.

Our masons occupied in the interior part of the temple, and who had sought refuge in one of the lateral cells at the moment of the storm, were spectators in peril of that terrible drama. They had scarce entered the shelter they had chosen as the nearest, when in the middle of the claps of thunder, a whirl of wind, rain and hail, rushed with impetuosity against the north side of the edifice with overwhelming force; it detaches the materials, shakes, moves that mighty mass of stone, the height of which furnish so much hold to his efforts, and the resistance of which has nothing but to augment its strength and fury; and our brothers, sheltering against the south wall, see the north face yielding under the powerful pressure of the tempest, tremble and incline before them. "Friends, we are lost!" exclaimed one of them, and at the same moment the immense wall ran down under their eyes with a horrid crash!!

However, by a sort of miracle, those eight men, who thought themselves certainly all crushed, saw enormous rocks falling at their feet without being struck by them. But the wall which has fallen was considered, with that of the west, as the most solid; bereft of its support, shaken by its falling, the two others doubtless are also going to fall. "Let us get out of this, let us run," and our brothers, leaving their dangerous shelter, flee through dust, rubbish and dreadful whirlwind, which causes the walls to reel above their heads; from wreck to wreck they attain at length the exterior, they are in security:—One who had not followed his comrades, caused to us, and especially his wife, a moment of cruel anguish; but many of us, notwithstanding the violence of the storm, went to his research, and he was soon discovered safe and sound.

After the temple, the roof of one of our habitations was taken off, and a part of the outer walls fell into the first story, where lodged one of our families composed of eight members.

One of the members of the gerance who, during the storm, had departed on horseback to go and see in all our establishments if any accidents had happened that

required immediate assistance, soon returned to announce that the wash-house had been almost instantaneously overflowed by the waters of the creek, and those engaged inside were obliged to go out through the windows; also at the schools, the mill, the flatboats, the farms, &c., more or less damage and loss had been sustained, but no personal injury was to be deplored; and it was a great consolation for us all, and particularly for our president, Mr. Cabet, whose paternal solicitude, and presence of mind on that day, was submitted to a hard experiment.

In the evening, the special men having been consulted about the firmness of what remained of the temple, and their opinion being that the walls yet standing did not offer sufficient security to rebuild, the next morning the gerance submitted the following questions to the General Assembly:—

Must we expect the spontaneous falling of the east and south walls, which are threatening to tumble? No! unanimously, for their fall happening accidentally might cause some accident, probably among the curious strangers.

Must we demolish stone by stone, to have them good for future use? No, was the unanimous response, for that operation would offer almost certain danger to the demolishers; and community esteems the life of her members more than pecuniary profits.

Those questions being decided, it was discussed which would be the safest, and quickest way of taking down. A proposition being made, the work was immediately commenced, and in a few hours, by the intelligent and courageous endeavors of our laborers, the walls of the east and south, went to join that of the north.

And now there remains nothing of that gigantic work of the Mormons, except the west face, strongly united by its sides to another wall in the interior part, and surmounted by an arch; between the two walls at the north and south are the two towers or seat of the staircases.

Though the 27th of May is to us a day of disaster, as the inundation and devastation of our lodgements; the waste of our crops; and, above all, the irreparable fall of the temple, which changes our plans for this year; nevertheless, this day of misfortune that would cause the ruin and despair of a particular man reduced to his own strength, has not shaken our courage or hopes. It is that our association, which by its system of solidarity, renders the losses less sensible by dividing them, increases a hundred times by its collective power, the way of repairing or softening the calamities.

To our little communitary colony—strong by its organization—by the confidence of its members, by the benevolent support of the surrounding inhabitants, our little colony, directed by the intelligence and the devotion of its venerable President, Cabet, will not proceed by it less resolutely, to the accomplishment of her great work—the reign of Universal Fraternity.

In regard to the re-construction of the temple, the colony have come to no definite determination as yet, whether they will use the old foundation or adopt an entirely new plan. But be that plan what it may, they will take immediate steps for the erection of a new building on the same square that will be an ornament to Nauvoo, and one that will call forth the admiration of those who glide by on the “Father of Waters.”—ICARIA.

A NEW PSALM.

Sing aloud, O ye Saints of the most High, sing together of the majesty and excellency of Zion.

Sing the songs of Zion in the strange land of your nativity.

Sing aloud of her endurance and prosperity.

For her glorious light shineth to the ends of the earth, her brightness putteth to shame the sun in his strength.

She sitteth in graceful dignity, and commandeth on the tops of the mountains, and waveth the destinies of nations.

Life and power are her boast, she trusteth in the Lord of Hosts; the God of battles fighteth her enemies.

Riches and honour are her gifts, her treasury is the everlasting hills.

The lion of the Lord is her chieftain, her terrible one, chosen and anointed for ever.